

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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Price One Penny.

THE THIRTY-SEVENTH SEMI-ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 740.]

Monday Forenoon, Oct 7th.

The severe rain storm during the preceding night told upon the audience this morning. The Tabernacle was probably not more than three parts occupied. The noticeable portions of the absent were the very young, and the quiet of the audience was much improved. It seemed from this, and also from the change in the weather, that the speakers were better heard throughout the entire building. It will probably be our experience yet, that when the audience is as still as it always should be, it will require very little, if any change, to make it a very easy place to speak in, especially after the speakers have themselves become familiar with the building, and the government of their voices to the situation of the audience.

At the opening, the Tabernacle choir sang, "Praise ye the Lord."

Prayer was offered by Elder John Taylor.

The Payson choir sang, "Hark the song of Jubilee."

Elder Orson Pratt delivered a

lengthy discourse upon the personality of God, showing that the God worshipped by the Latter-day Saints is a material being, as set forth in the Bible, and not the immaterial being, without "body, parts, and passions," as worshipped by the various sects of the Christian world.

Some observations were made by brother Pratt in reference to peculiar views that it was generally understood were entertained by him touching the Godhead. As the subject has been long and much spoken of, we feel that we are really incapable of setting it forth in a brief summary, and therefore leave it to another time.

President Young followed on the same subject, and made some very excellent remarks, instructing the Elders to confine their teachings and instructions to what they knew to be in every particular correct in principle.

The Tabernacle choir sang the anthem, "Daughter of Zion."

Dismissed by Elder C. C. Rich.

Afternoon.

The Spanish Fork choir sang, "Arise, my soul, arise."

Elder E. T. Benson offered prayer.

Tabernacle choir sang the anthem, "I will sing of the mercies of the Lord."

President Young said that they had no idea when Conference would terminate, but they would, he expected, have to continue their assemblies unusually long; and, to hear all those who had to speak, he would ask for short sermons. He furnished the following texts, on which he would expect the Elders to speak:—

1st. The opening of a subscription list in aid of the Perpetual Emigration Fund.

2nd. To teach our children the ways of the Lord in their youth, and to introduce into our schools the Bible, Book of Mormon, Book of Doctrine and Covenants; also phonetics.

3rd. The young ladies to study arithmetic, book-keeping, and other branches of education necessary to qualify them for business—attending in stores, operating in the telegraph offices, and so to let the men now attending to such things go to the canyon, build houses, make farms, and prepare themselves for sustaining wives and children.

4th. Five hundred teams were wanted immediately after Conference to haul three loads of rock each, from Little Cottonwood, for the Temple.

5th. The best method of prolonging the present life; the manner of living frugally and temperately.

Elder Taylor expressed his gratification at the completion of the Tabernacle thus far, and spoke of the united labors of the Saints, and what they had accomplished. He alluded to the work of a recent book-maker who had devoted a chapter to "Mormonism" in his "New America," in which that writer had stated that the "Mormons" had been gathered from the refuse and dregs of society. He challenged the world to the comparison. He looked upon a virtuous, industrious, God-loving people, that the world had never before witnessed—and their labors in these mountains and valleys were the evidences of their worth. They would yet show to the world by

their good works, that they were as far above their traducers and vilifiers as the heavens are high above the earth. The Latter-day Saints were no slaves. They never would degrade themselves mentally, socially, or religiously, but rise above the follies and vices of the world, till they basked in the sunshine of eternal light and glory.

The Fishburn choir sang, "Hard times come again no more."

The following persons were selected to go on a mission to the southern part of the Territory:—

Thurston Simpson, Samuel Riter, Oscar B. Young, — Weiler, Alma Cunningham, George B. Spencer, Geo. W. Grant, Isaac Young, John C. Young, Charles Alley, Oliver Free, George Milam, Miles Romney, Wm. Gibson, David Gibson, Geo. D. Watt, jun., Orson P. Miles, E. H. Harrington, Zabriskie Young, John K. Whitney, E. G. Woolley, Edwin Woolley, jun., Robert Russell, Edwin Frost, Morris Wilkinson, Joseph Felt, Moroni Reese, Ashton Nebeker, Guilielmo San Giovanni, Wilford Woodruff, jun., Henry Toone, Clement Horsley, John Sharp, jun., Daniel McRae, Israel Barlow, jun., Milton Davis, Ward E. Pack, Joseph Peck, W. J. F. McAllister, Hyrum Folsom, Conrad Wilkinson, Charles Crismon, jun., Charles Taylor, jun., Willis Darwin Fuller, Revilo Fuller, Edward Stevenson, jun., — Stewart, Joseph Eldredge, Helaman Pratt, Geo. J. Taylor, Edmund Ellsworth, jun., David Lewis, Robert Watson, jun., Mathew Lyon, Richard Horne, John Wood, — Wood, William T. Cromer, John F. Cahoon, William Cahoon, Albert Merrill, Clarence Merrill, Franklin Merrill, Joseph Kesler, Ephraim Scott, Robert Smithies, Emerson Shurtleff, Harrison Shurtleff, Samuel A. Woolley, jun., Samuel H. Hill, George Stringam, Benjamin Stringam, Nathaniel Ashby, Richard Ashby, John Reese, William Calder, Joseph Hyde, A. F. Dewey, Joseph S. Murdock, Samuel Hamer, John Haslam, Joseph Russell, John G. Clark, Samuel Malin, David Lewis, Charles J. Lambert, John Eardley, Samuel Atwood, Manly Barrows, Richard Morris (grocer), — Millen (painter), Joseph Asey and 3 sons,

Henry George, — Hulbert, Sugar House Ward, — McConnel (blacksmith), David Ridout, — Staker, Sugar House Ward, Andrew Taysom, John Paul, William Seegmiller, Adam Seegmiller, Aaron Nelson, Peter Beckstrom, Pleasant Bradford, Scipio A. Kenner, George Tribe, Alfred Randall, jun., Smith Thurston.

Elder J. D. T. McAllister sang "The Mountain Dell."

Elder Wilford Woodruff expressed the pleasure he experienced in meeting with the Saints in such a building, and made brief remarks on the texts that had been read. His instructions were very excellent.

A few members of the three choirs sang, "The Lily of the Vale."

Elder George A. Smith spoke very pointedly on the obligations resting upon those who had been assisted by the Perpetual Emigration Fund, to be prompt in paying their indebtedness, and assisting those left in the old world who were unable to help themselves. It was the duty of the Saints to aid the poor. He made a powerful appeal in their behalf.

The Fishburn choir sang, "My own land, Deseret."

The Tabernacle choir sang, "Ye ransomed of the Lord."

Dismissed by Elder Geo. A. Smith.

Tuesday Forenoon.

The Springville choir sang, "God moves in a mysterious way."

Elder Erastus Snow offered prayer.

The Tabernacle choir sang, "Let sinners take their course."

Elder E. T. Benson expressed the joy that he had experienced in the Gospel, and the universal testimony of the Elders that they knew it was the work of the Most High God in which they were engaged. He commended highly the industry of the Saints, and spoke of the advantage to the community that must inevitably accrue from the support of home manufactures.

The Fishburn choir, on request, sang again "The mountain Brave."

President Young spoke briefly on the Word of Wisdom. He alluded to the sayings of some who were slow in obedience to it, that the present teaching on the Word of Wisdom was

merely temporary. He wished it to be understood that it would be continued till the Saints overcame the weaknesses that had grown up with them, to live in accordance with the laws of God. He wanted all to understand that it was required of the Saints to observe it. This Word of Wisdom could not be neglected, and the Spirit and blessing of the Almighty preserved.

The President made some very excellent and emphatic remarks on this subject, and closed with the words—"I say, in the name of Israel's God, keep the Word of Wisdom."

Elder Dunbar sang that beautiful hymn, "O! Zion."

Elder Erastus Snow made allusion to the Word of Wisdom, and called upon the Bishops, Elders, and Teachers, in their labors among the Saints, to be kind, and lead the weak on, from effort to effort, till they overcame their habits.

The speaker made allusion to the inquiries about the brethren going down to the South. Some expected but little from that mission and that portion of the Territory, but he only asked for time, and the people would yet see what the South would do. He made very encouraging remarks to those who had been selected to go and open farms in the South. He also added some pertinent remarks on the texts given by the President.

The Fishburn choir sang, "O Zion, forever."

President Joseph Young spoke of the counsel that had been given to the young men in Israel to take unto themselves wives, and encouraged the young men and maidens to go forth in faith and keep the commandments of the Lord, and labor to build up the Zion of the Lord.

President Young made a few pleasant remarks on the same subject.

The following names were added to the list of those selected to go South:—

John Heiner, Walter Brown, Joseph King, Elijah Fuller, Homer Roberts, Milton Turnbow, William Streeper, James Fogg, James Hansen, Christian Christiansen, Amasa Mikesell, Richard Carlisle, Edward Pugh, James Hague, jun., John Gregory (Draper-

ville), Mark Burgess (Farmington), Warren Hardy, William Miller (son of Eleazer), Ethan Barrows, Abraham Kimball, Henry Houtz, John J. Lamb, William Rydalc, jun., Erastus Hall, Thomas Lewis, Heber Clayton.

The following Elders were appointed to preach the Gospel to places of which they will be notified :—

Jesse W. Crosby, Jesse W. Crosby, jun., George Crosby, John D. Holladay, William C. A. Smoot, Jesse Murphy, David M. Stewart.

The Spanish Fork choir sang "Hail smiling morn."

Elder Willes sang a new hymn.

Elder Hyde dismissed the meeting.

— Afternoon.

The Tabernacle choir sang, "The time is nigh, that happy time."

Elder Lorenzo Snow offered prayer.

The Spanish Fork choir sang, "Messiah's Reign."

Elder Geo. Q. Cannon presented for re-election the presiding Authorities of the Church. They were unanimously sustained, with the exception of Elder Amasa M. Lyman, of the Quorum of the Twelve Apostles, whose Priesthood was withdrawn from him. Elder Cannon read a very elaborate statement of the cause of this action, embracing the course which had been pursued by the Quorum of the Twelve Apostles towards brother Lyman, and the final result—the withdrawal of fellowship. The charge against brother Lyman was his denial of the necessity of the sacrifice of the life of Jesus Christ as an atonement for the sins of the world. After long and patient labor with him, the Twelve Apostles concluded that their duty to God, to truth, to the Church of Jesus Christ of Latter-day Saints, and to all its members, and to the world at large, demanded that they should pronounce the preaching of Elder Lyman a heresy, and now presented it for the action of the Church. The congregation, with uplifted hands, unanimously sustained the motion, that brother Lyman's Priesthood be withdrawn from him, and that he be left a lay member of the Church. The other members of the Twelve had elected Elder Joseph F. Smith to fill up the Quorum, which was unanimously

sustained. In consequence of this change, Elder Charles S. Kimball was elected to the High Council, replacing Elder Joseph F. Smith in that Council. The other orders of the Priesthood were unanimously sustained.

Elder Cannon spoke on the benefits of the Word of Wisdom on health, and encouraged the Saints to be faithful. He alluded to the very heavy burden that rested upon the Trustee-in-Trust in meeting all the obligations of the Church, and asked those indebted to be prompt in the liquidation of their obligations.

The Fishburn choir sang, "We are volunteers."

Elder C. C. Rich said that, while it had been very stormy outside during Conference, everything had been quiet and pleasant within. A text had been given at last Conference, "Let the Saints be united." He could say that he had never seen the Saints more united than they had been since that time. There were evidences everywhere he travelled that the Saints were making great progress. He never had attended a Conference but what it was visible that the Lord manifested what he required of his people, and it had been so on the present occasion. With the progress within our reach, we would always be ready for whatever the Lord had to teach us.

President Young said he often thought that when he looked at the people he had a thousand things to say to them. He thought of them by day and by night. It seemed to him that they could scarcely get together, sing and pray, till it was time to dismiss. He would have liked to remain together till they had said all that they wanted to speak about, but it became a question with him, how much could they remember of what they had already heard. The Church had been travelling now some thirty-seven years. On their former history they had been tossed from pillar to post, and driven from place to place; but here the people shall stay, if they keep the commandments of the Lord, till they receive the word to gather up, go back, and build up the centre Stake of Zion. Some entertained the idea that we came here to hide our-

selves up from the world; but we very soon learned that our light had to be placed where the inhabitants of the earth could see that we had the Gospel of Jesus Christ, the light of the world. We have a mission to preach the Gospel to all nations for a witness before the end shall come. It devolved upon the people here to set an example to the nations to pattern after. Some of the people gathered with the idea that they had to pattern after the people that they had left. This was wrong. It was contrary to the will of God. The question then came up, shall the Saints pattern after the world with all its weaknesses, follies, and vices, or shall they accomplish that which the Lord wants them to do? He was here expressly to tell them what the Lord wants them to do. He thanked the people for their faithfulness in keeping the Word of Wisdom; he thanked the workmen for their labors, and the sisters who had assisted them to come early to work. The Lord wishes of us to show to our neighbors, friends, and foes, how to live, how to be great, how to live to a hundred years in the beauty of life.

He would say to the Latter-day Saints, that there was nothing in life, in the heavens, in the earth, but what was incorporated within our religion. We had not to go outside of our religion to learn what to do, and what nourishment we should use. We should turn our attention to cheaper living, using milk, butter, fish, fruit, vegetables, everything that was nourishing and contributed to temperate living. He had much to say on that subject, and if the ladies would get up meetings for instruction, he would come and lecture to them. And if ladies would get up societies by which they could promote the home labor of their sex, they would do what was well-pleasing in the sight of heaven. He wanted the young ladies to learn everything that was useful in the domestic circle, and never mind whether a man who asks them to marry has thousands of dollars, carriages, horses, &c. Let the young ladies be able to say, we can knit, we can bake, we can feed the chickens, we can do any work that becomes a woman to do.

On the subject of emigration, he wished it known that they would have the men in the Territory asked how many persons would they emigrate in the coming year? Three or four persons present were asked how many they would send for, and the willingness and the numbers named were a very excellent beginning.

He alluded again to the rock hauling for the Temple, and to the completion of that edifice. The blessings promised to the Saints would be there given, and the devils would howl.

It was suggested to terminate the Conference, but on taking the vote, the people were unanimous in their desire for another day's session.

Tabernacle choir sang, "Come let us anew, our journey pursue."

Dismissed by Elder Woodruff.

Wednesday Forenoon.

The Springville choir sang the anthem, "Daughter of Zion."

Elder W. W. Phelps offered prayer.

The Tabernacle choir sang, "See all creation joins, to praise the Eternal God."

Elder Geo. A. Smith spoke on educating the people, and making phonetics, or the Deseret Alphabet, a branch of common education among us. He made some very severe strictures upon the foolish course of some young men entertaining the idea that coarse language and rude habits were indicative of manliness. No such notions should be entertained in Israel. He also repudiated the notion of a man laying off his religion in going into the canyon. There was no time when a man needed it more than when he was beset with difficult labor, and when danger and accident surrounded him. He counselled everybody to be wise and prudent in all their labors and intercourse one with the other.

Saving grain was an important subject for the consideration of all the people. The necessity of doing so was every day more and more manifest. Home manufactures should have a very large share of persevering attention. It was ridiculous for the people to spend their money upon imported goods, while they had the same elements around them with which to

manufacture all that they required. He spoke of the great blessing that the cotton raising mission had been to the community, and asked the blessing of the Lord upon all who had been engaged in that mission. He wanted to see the young women fitting themselves to be helpmeets for their husbands.

The Fishburn choir sang, "Jerusalem, my glorious home."

The following names were called to go South:—

Ephraim S. Williams, Daniel Daniels, Abinadi Pratt, Edward Cox, jun., John L. Gressman, Walter Conrad, Jasper Conrad, James Baldwin, James Bess, William Bess, William Woods, James Tibbets, Preston A. Blair, Henry Horsley, Albert Keats, Charles M. Johnson, Arthur Vickey, Bishop Brinton's Ward, Eglebert Olsen, do., Duncan Spears Caspar, do., William W. Caspar, Bishop Miller's Ward, William Casto, do., William D. Far-ker, Mill Creek Ward, William Spencer, West Jordan, Henry Larter, Thomas Romney, George W. Larkin.

A brother named Dayton spoke for some time.

Elder Lorenzo Snow spoke interestingly on the general instructions given to the Conference, and exhorted the Saints to be ambitious, and progress in everything that was kind, good, and Godlike.

Tabernacle choir sang, "Seraph's Anthem."

Dismissed by Elder E. L. Sloan.

— Afternoon.

The Spanish Fork choir sang, "Praise ye the Lord."

Elder Joseph F. Smith offered prayer.

The Tabernacle choir sang the anthem, "The earth is the Lord's."

Elder John Van Cott spoke of the outpouring of the Spirit of the Lord upon the peoples of all nations when they embrace the Gospel. He related a very pleasant incident of a Danish brother retiring from the house of the Lord impressed with the conviction that "President Young spoke very good Danish," for he was fully convinced that the President had administered to him in Danish, while it was he himself who had been blessed

with the gift of interpretation. Brother Van Cott's remarks were very interesting.

Brother Charles W. Leah sang the "Mountain Brave," to the air of "The Brave Old Oak," with good effect.

Elder Joseph F. Smith spoke some time on matters of general interest.

The Fishburn choir sang.

President Young said that he would like to speak on some matters of domestic life had he time, but he could only say now that the attention of the young ladies was required to the instructions that had been given during Conference on matters of home fashion and healthy living. On another subject, he remarked that every man would wear the crown of glory which his own labors entitled him to, and he was sceptical on the statement that any faithful man would wear the crown of another who had lost it by unfaithfulness. Reference was made to the successorship that had taken place from time to time in the Quorum of the Twelve.

The President urged again upon the Bishops to go to work on the instructions given about the emigration of the poor, and to do it immediately.

Elder Geo. Q. Cannon recommended the organization of a Sunday School Union.

President Young moved the adjournment of the Conference till the 6th of April next.

The following was the benediction pronounced by President Young:—

I will bless you collectively and individually. I bless my brethren the Apostles. I bless you in the name of the Lord Jesus Christ, and pray that his choice blessings may rest upon you; upon the Seventies and the Presidents of Seventies, I bless them in the name of the Lord Jesus Christ. I bless the High Priests, and the Elders with all the blessings their hearts can desire in righteousness. I bless the Bishops and their Wards, and I bless all who hold the Priesthood. I bless my sisters and their children. I bless these choirs who have sung for us. I bless you as parents and as children, as brothers and as sisters. I bless this house which has so conveniently accommodated us, and all who have taken part in this Confe-

rence. The land of Joseph I feel to bless, and our inheritances, and all that pertain to Israel, in the name of the Lord Jesus Christ. Amen.

THE ORGAN.

From brother J. H. Ridges, the builder of this magnificent instrument, we are furnished a few items that will interest not only many of our readers, but the musical world abroad. When finished, the instrument will be twenty-three feet wide, thirty feet deep, forty feet high, and will contain over 25,000 feet of lumber. It was commenced in January, 1866, and every effort will be made to complete it by the Conference on the 6th of April next. It is being built on the large scale, and will contain the following stops and pipes:—

Great Organ—Principal, fifteenth,

open diapason, stopped diapason, mixture-three ranks, flute harmonic, hohl flute, flute a cheminee, dulciana, twelfth, trumpet, bourdon.

Swell Organ—Claribella, principal, clari flute, stopped flute, cromorne, hautboy, open diapason, stopped diapason, mixture-two ranks, bassoon, bourdon, piccolo.

Pedal Organ—Open bass, 16 feet; dulc bass, 16 feet; principal bass, 8 feet; stopped bass, 16 feet; great open bass, 32 feet.

Mechanical Stops—Great and swell, pedal and great, pedal and swell, tremblant, bellows signal.

The organ has two manuals—the Great and Swell, both heavily filled and the pipes on Large scale. The pipes will number two thousand or upward.

SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

THE SEVEN PROPHETS OF THE HOUSE
OF JACOB.

Seldom has it been the good fortune of a Prophet, in the whole history of the kingdom of God, that the keys of the High Priesthood have been retained in his house for several succeeding generations; in a majority of cases, almost amounting to a rule, we behold the mantle of the father falling upon another man instead of upon the son, as we see the same principle verified in the instance of Joseph Smith, the great Prophet of this last dispensation. Not that the offsprings of those wise men had all been Hophnis and Phinehases, but that the Lord dispenses his gifts and callings according to principles, of which we scarcely have begun to understand the first letters of the alphabet.

Whatever great and glorious things have been said of Jacob, the Prophet, the monument which his son has erected for him, surpasses in beauty and grandeur the proudest mausoleum of a king: "I know that my father was a righteous man, for he instructed me in his language, and also in the know-

ledge and fear of the Lord." With this testimony his son Enos commences his own record, testifying thereby, besides his filial gratitude, his sincere appreciation of a good education, which was to him in itself already a sufficient evidence of the righteousness of his father. May all sons in Israel be able to bear a like testimony on their father's grave, as Enos did on Jacob's.

Although the son and successor of a Prophet, having been brought up in the ways of God, and having, no doubt, complied long ago with all the known requirements of the Gospel, he nevertheless seeks, in repentant and humble prayer, that union with his Creator, without which no mortal can walk in safety and fulfil his destiny upon the earth. He is the first who has put on record the future destruction of the whole Nephite nation, and the final bringing forth of the plates again by the power of God as a testimony to future generations.

The notices which Jarom, Omni, Amarom, Chemish, and Abinadom, have left, give us, notwithstanding

their, in some instances, self-accusing brevity, an idea of the turbulent times the Nephites had with their enemies, and also that many Prophets among the people endeavored to preserve them in the fear of God, and enforce, rigorously, his commandments.

But Amalecki, the son of Abinadom, is somewhat more explicit, although even he manifests, by his writings, that the old fire of Nephi, Jacob, and Enos, had gone down within him; but still we are indebted to him for his record, inasmuch as it gives us an account of a great change that took place in his time, with that portion of the Nephite nation that wished to be led by the Priesthood. It appears that a certain Prophet among the people, by the name of Mosiah, fled in compliance with a revelation, with all who wanted to render obedience to the voice of God, and discovered another people also dating their origin from forefathers, that had left Jerusalem at the time their own ancestors did, and guided by the hand of Providence in a similar way, had settled down on the western continent, calling their new home Zarahemla.

Mosiah, having been elected by the now united nations as their common king, not only taught the new discovered people his own language, and

made a written record of their, hitherto, only traditional history, but also translated, by the power of God, the engravings upon a rock which related to a certain Coriantumr, who had lived for some time among the people of Zarahemla, and was a remnant of a third nation descending from parents who emigrated to this continent after the destruction of the Tower of Babel. The Lamanites must soon have found out the tracks of their hereditary enemies, for we see them again engaged in fighting the house of Nephi in his new home, although with rather poor success.

As it always has been and ever will be, discontented individuals and ambitious spirits wanted to strike out on their own account, contrary to the will of the Lord and his servants; thus we see at the end of Amalecki's record, at two different times, expeditions starting northward to their former homes, but the end of both was the usual one.

Towards the evening of his life, Amalecki hands over the plates to king Benjamin, and the light of the house of Jacob, which had been constantly going down for a generation or two, only once brightening up again at the end, goes down forever in Amalecki, the last of the seven Prophets of the house of Jacob.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 30, 1867.

THE DELIVERANCE OF THE SAINTS.

THERE are many Latter-day Saints in the British Mission who have been members of the Church for many years, and who have, through lack of the necessary means, been unable to gather to Zion, though earnestly desiring to do so. Their prayers for deliverance have ascended to the Father morning and evening, but as yet they have not been answered. Some have become discouraged, forgetting the parable of the unjust judge, which has for its

moral, "Men ought always to pray and not to faint." But others have been stimulated by the promise, "in due season ye shall reap if ye faint not," and have continued their supplications, manifesting their sincerity by doing their best to help themselves.

We are happy to say that the Lord is now moving upon his Saints in Zion who have been delivered, and who are becoming rich and prosperous, to assist their poorer brethren and sisters who still toil in bondage and in Babylon. At the October Conference in Zion, held in the new and magnificent Tabernacle, President Young, who is always foremost in some labor of love, called upon the people to assist the poor in the old countries to emigrate next spring, setting the example himself by promising to send for ten persons. His noble example was followed by others, and the spirit of his instructions is being diffused among the people throughout the Territory. It is impossible for us to say at present how far this assistance will extend, but we hope and believe that many of our faithful brethren and sisters will soon realize an answer to their prayers. Cash is at the present time exceedingly scarce in Utah, which will doubtless hinder many from contributing to this laudable enterprise, who would desire to do so, but there is no doubt that what can be done, will be done, for the deliverance of the Lord's poor.

What, then, is the duty of the Saints in these lands? Should they discontinue their prayers, and cease their exertions for their own emancipation? No; but on the contrary, they should redouble their exertions, and strive to increase their faith, that they may not be among the number who shall be left behind. It has been declared from the beginning, that the time should come when every Saint that desired to go up to the mountain of the Lord's house, to learn of his ways and walk in his paths, should have the privilege. That time is hastening on, and every Saint should prepare for it.

The Lord has decreed a consumption upon the whole earth. He has determined to overturn the kingdoms of the world, and bring to nought their wicked devices; to pour out upon the nations that have forgotten him, "the plagues that are written in the book," to sweep away their refuge of lies, and to cleanse the earth by fire. As it was in the days of Noah, so it is to be in the days of the coming of the Son of Man. As God sent destruction upon the wicked then, so will he send destruction upon the wicked now, for these are the days of the coming of Christ, and the signs of his advent already appear. But as God prepared a way of deliverance for the righteous from the flood, so he has prepared a place of safety for his Saints in the latter days.

John, in the vision which showed him the destruction of the latter-day Babylon, heard a voice out of heaven saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." That voice is now sounding in the ears of the Saints of God, and made powerful by the witness of the Holy Spirit. Many have obeyed the heavenly warning and commandment, and have fled to Zion, where the Prophet Joel said there should be "deliverance." And God who has sent forth his servants to gather his elect from all parts of the earth, will open up the way for every one who keeps his commandments and desires to obey his voice. The time will surely come when every true Saint and servant of God will be gathered out of the corrupt and wicked nations, and have the privilege of building up the

Zion of our God, and of preparing for the coming of their Redeemer and King.

Who can picture the scene of trouble and distress that the powers of darkness will then gloat over in this lower world? The nations long prepared for war, but restrained by the powers of heaven until the Saints should be gathered out, now let loose upon each other. The long pent up fury and hatred of their hearts poured out without restraint! Nation against nation, party against party, family against family, the father against the son, the mother against the daughter. Pestilence following upon the wings of war, famine bringing up the rear, the elements stirred up to anger like the kingdoms of the world, and bringing swift destruction in their fury. Earthquakes rending the earth, tornadoes sweeping the seas, and Satan "having great power, because he knoweth that he hath but a short time," moving among the hostile powers as the presiding genius of a God-forsaken world! Who would wish to stay in Babylon and share in the judgments that shall come upon her?

The Lord has sent his servants to this nation, and for many years they have preached the Gospel faithfully to all classes of the people, as far as they could approach them; they have warned them of the judgments to come, and pointed out a way of escape for them, but the majority of the people have turned a deaf ear to their testimony, and have laughed at their warnings. The word of the Lord will surely be fulfilled, and he has said, "And after your testimony cometh wrath and indignation upon the people, for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people." Doctrine and Covenants, page 103.

When the Lord withdrew his servants and Saints from the United States, then the great calamity of the four years civil war burst upon that nation, causing the death and misery of many souls. And when the Lord shall take his people out of the midst of this nation, trouble and distress will increase in the land, and God will also smite this people in his anger, that they may know that he is the Lord, and that he will not be scorned with impunity. Great Britain has been kept from the difficulties in which other nations have been embroiled, because the Saints were still in her midst; but when they shall be withdrawn, the protecting hand of heaven will also be withdrawn, and the "dogs of war" will no longer be held in the leash.

Let the Saints, then, prepare for the day of release by economy, prudence, and industry, and by strong faith and earnest prayer. Let none slacken their exertions, but redouble their energies, feeling that the day of their redemption draweth nigh. And let the Elders of Israel work while the day lasts, "for the night cometh in which no man can work," among the kingdoms of the world. Warn the people of the judgments to come, call on them to repent of all their abominations and evil ways, and point them to Zion for refuge and peace. Comfort and encourage the Saints, and counsel them how to save their means, and how to dispose of them to advantage, so that all may have something wherewith to assist in their deliverance. Scatter the seeds of truth wherever the ground is opened, and even should they lie hidden from sight for

a long time, when God has poured out a measure of his wrath upon the wicked, it may be that, in a renewal of his mercy, a harvest time may come again, when many sheaves shall be gathered into the garner of the Lord, for the Prophet says, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Let every man who is called to labor in the ministry, feel as did Paul of old, "Woe unto me if I preach not the Gospel." Act so that when you return to Zion you may not feel that your time has been wasted, nor when punishment overtakes the wicked, that their blood is upon your garments.

And we say to this whole nation, repent and turn unto the Lord while there is yet time. Obey the ordinances of the everlasting Gospel, while there are yet men of God in your midst, bearing the holy Priesthood, who can administer to you, for the time is close at hand when you will call, and there will be no answer from God, when you will repent, but the hand of mercy will be held back by justice, and when you will run "from sea to sea, from the north even to the east," when you will run to and fro to seek the word of the Lord, and not find it, for his Saints will be gathered out, and his servants will be ministering in Zion.

ARRIVAL.—Elder Reuben A. McBride arrived in Liverpool, per steamship *Hecla*, on the 20th inst. He left Salt Lake City by stage, on the evening of 23rd October, for the terminus of the Union Pacific Railroad, where he staid two days, starting for the east on 30th ult., reached New York on the 5th inst., and sailed for England on 6th, making the trip from Salt Lake City to Liverpool in 28 days.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City,
Oct. 18, 1867.

President F. D. Richards.

Dear Brother,—Since my letter of September 25th, I have received nothing from you. Our Semi-Annual Conference has been held, and the people, mainly, have returned home. It was the largest Conference, probably, that we have ever held since the organization of the Church. The people were variously estimated at from eight to ten thousand. Our new Tabernacle was crowded to overflowing. The teachings were most excellent, and the people evidently enjoyed them. You will get a tolerably good epitome from the report in the *Deseret News*. One hundred and sixty-three missionaries were called to strengthen the southern settlements. They were

nearly all young men, many of them unmarried. The unmarried were counselled to marry and take wives with them. They will probably settle on the Muddy. A great many of them are fitting out, and intend to start in a few days. Six or seven were also called to go to the States on preaching missions.

A significant feature in the organization of our people is, the alacrity with which they respond to any call that may be made upon them, whether it is to preach the Gospel, to gather the poor, or do anything connected with the work of God abroad; or to build up new settlements, and to perform any of the multifarious duties devolving upon them in this new country.

During Conference a call was also made for fifteen hundred loads of

rock for the Temple. It was apportioned among the Wards of this county, also Tooele, Utah, Davis, Weber, Box Elder, and the counties east of this city. This rock, it is hoped, will furnish employment for our stone masons through the winter. The spirit seems to lead us at present to direct our energies to the completion of the Temple, and the people seem quite spirited in the prospect of its completion.

The health of the people has greatly improved since I last wrote. Everything is very peaceful in the Territory. The weather at the present time is very fine, and labor of every kind is being pushed forward with energy. Our emigration reached the city on the evening before Conference, and most of the returning Elders have reached home.

I have just returned from a visit to Goshen, whither I have been for the purpose of locating a new site for their city. A place was selected at the head of their farming lands, east and south of Gardnersville, a small village lying to the south of Goshen proper. The people were well suited with the choice, and will remove there as soon as practicable.

With love, in which Presidents Kimball and Wells, and brother Cannon join, and praying the Lord to bless you, I remain your brother,

BRIGHAM YOUNG.

AUSTRALIA.

Melbourne, Aug. 27, 1867.

President F. D. Richards.

Dear Brother,—I am preaching regularly every Sunday evening, and the Saints meet every Sunday morning, but for the want of books, they have to receive all their teaching from me by word of mouth, and that is very little, just faith, repentance, baptism, laying on of hands, obedience to authority, and the gathering to the place appointed. They want some of the books. Several persons are inquiring into the work, and are asking for books. If I had them, I believe I could sell ten or fifteen pounds' worth at once. If you will send me the information as to how, by what means, and by what ship, and when, the parcel containing the books I ordered was sent, and at

the same time please send me the bill of the amount I am indebted to you, and I will remit it by post-office order. Any books you may be disposed to send me, to the value of five pounds, I am prepared to pay for by return of post.

We are badly off for hymn books. I have, for aught I know, the only one in the Colony. If you will send me a dozen or more I shall be thankful. Please send one or more copies of the following works of the Church: Doctrine and Covenants, all Parley P. Pratt's works, Orson Pratt's works, Government of God, Reports of Discussions, one dozen hymn books, some tracts to give away, if you have any, and a bound volume of the STAR for the year 1866, and all the numbers for 1867. We can also (if you will receive me as your agent,) take at least a dozen copies of the STAR regularly, of course the demand will increase.

Dear brother, the work is looking up in Victoria. Although I have been left alone here, I have succeeded in doing what has never been done before, although it has been attempted more than once, I have organized a Branch in Melbourne, and believe it will prove the commencement of a great work. I expect to organize a Branch soon at a place called Grenville, about 24 miles from Melbourne, and another at a town called Maldon, about 70 miles from Melbourne.

Hoping soon to hear from you, and to get a supply of the standard works of the Church, I beg to remain, as usual, your brother in the new and everlasting covenant,

ROBERT BEAUCHAMP.

NEW ZEALAND.

New Zealand, Sept. 4, 1867.

President F. D. Richards.

Dear Brother,—I was baptized on the 6th of March, 1867, by brother Carl C. Asmussen, and he ordained me to be an Elder in the Church of Jesus Christ of Latter-day Saints, on the 17th of March, 1867; and as dear brother Asmussen left New Zealand for England on the 6th of June 1867, I and my brother, James Burnett, have been left to testify to the people that God has revealed his mind and

will to Joseph Smith, and I know that God has chosen him to be his Prophet on earth. I also know that President B. Young is a Prophet of God, and am not ashamed to bear testimony to it, and that the Twelve, Seventies, Elders, and Priesthood in the Church of Jesus Christ of Latter-day Saints, have the same power as the Priesthood had when Christ was on the earth. I know this for myself, that it is the work of God, by his holy Spirit which I received when brother Asmussen laid his hands on my head, for it teaches me what my Father in heaven wants me to do on earth now, that I may live with him in heaven forever.

I try to teach the people to search the Bible and the Book of Mormon, and all books believed in by the Latter-day Saints, for themselves, and if they will obey the Gospel with an honest heart, they shall know for themselves whether this Gospel is of man or of God. Most people here have the Bible, and brother James and I intend to go from house to house, and lend the MILLENNIAL STAR and other tracts, as soon as we get them, for I feel, by the holy Spirit, that there are some honest in heart in this place. May God's holy Spirit lead us to do that which is right in his sight, for I know that he will bless

the labors of his faithful servants in this age, as in all ages when he had a people on the earth.

Dear brother, I feel my weakness and my unworthiness to hold the Priesthood of my God on the earth to this generation, so I must go forth trusting in his Spirit to help me. I have baptized two since brother Asmussen left, and ordained William John Burnett to be a deacon. I pray that the Lord will bless His work in this place, and that more will come and be baptized. We hold our meetings every Sunday, at 2.30 p.m., but few individuals come to hear. We will try to do our duty, and leave the rest to God, who doeth all things well.

We received a parcel of STARS on the 30th of August, but we have not received the books yet, nor heard anything of them only by your letter. There are 5 of us here, one Elder, one Priest, one Deacon, and two members.

Please remember me and my brothers to Elder Asmussen. My love to yourself, and praying God to bless you abundantly, and all his faithful children, I remain your brother in the new and everlasting covenant of peace,

WILLIAM BURNETT.

SUMMARY OF NEWS.

Intelligence from Hayti to the 9th inst., says that a general revolution was imminent, and that the Government was without funds.

Despatches from General Faily, under date of 9th November, state that the body of troops sent against the Garibaldians consisted of 3000 Pontifical troops and 2000 French. The Pontifical troops solicited the honor of leading the principal attack, while the French, forming a reserve, supported the attack by a movement turning on two flanks. The French loss is given at two killed and 38 wounded, two of whom are officers. The loss of the Pontificals is given at 20 killed and 123 wounded. The Garibaldians left 600 dead on the field of battle, and wounded in proportion; 1600 prisoners were taken to Rome, and 700 sent back over the frontier.

THE GOVERNMENT AND THE TELEGRAPH LINES.—There is now no doubt of the intentions of the Government in placing the telegraph lines under the management of the post-office. The *Gazette* contains a notice that in the ensuing session of Parliament a bill will be introduced giving power to the Postmaster-General to acquire by agreement the property, rights, and interests of

telegraph companies within the United Kingdom. The bill proposes "to enable her Majesty's Postmaster-General, with the consent and approbation of the Lords Commissioners of her Majesty's Treasury, or any two of them, to purchase and acquire the whole, or such part or parts as he may think fit, of the electric and other telegraphs, wires, posts, pipes, tubes, and other works, instruments, and materials, lands, stations, offices, tenements, hereditaments and buildings, parliamentary, prescriptive, and other rights, powers, privileges, and patents, and all other property whatsoever, of all or any of the companies, corporations, or persons now engaged in transmitting, or authorised to transmit messages for money or other consideration, by means of electric or other telegraphs or mechanical agencies, between any places in the United Kingdom of Great Britain and Ireland, and to enable such companies, corporations, or persons, or any or either of them, to sell, convey, and dispose of the same accordingly. To vest the same, when so purchased, in her Majesty's Postmaster-General and his successors, and to enable him and them, after the passing of the intended act, to exercise all the rights, powers, and privileges which before such transfer had or might have been enjoyed and exercised by the said companies, corporations, or persons, or any of them, and to levy tolls, rents, rates, duties, and charges, and to create exemptions from the payment of tolls, rents, duties, and charges." The bill will provide for the winding up of the affairs of any company who shall sell their undertaking under the powers of the intended act, and for the distribution of the assets of such company. So far as may be necessary for carrying into complete effect the objects and purposes of the bill, power will be taken to alter or repeal the several acts and charters relating to telegraph companies within the United Kingdom, and to vary or extinguish all rights, powers, or privileges which would be inconsistent, or interfere with the objects and purposes of the intended bill.

P O E T R Y.

THE LATTER-DAY KINGDOM.

How shall I sing thy beauty, pow'r and light,
O glorious kingdom of the latter-days !
I see thy loveliness, I feel thy might,
But find no utterance to speak thy praise !

I search in vain the records of the past,
Which paint dead kingdoms in their short lived pride,
They cannot picture thee, whose pow'r shall last
While heav'n, and Truth and Deity abide.

And shall the little "powers that be" to-day,
Be likened for a moment to thy majesty ?
As well declare pale Vesta's twinkling ray
Unfolds the splendor of eternity.

In hist'ry only Egypt's greatness lives,
Lost are its treasures, all its wisdom hid,
Except the scraps the crumbling mummy gives,
The sculptured sphynx and tow'ring pyramid.

Assyria ! Thy sceptre lives in dust.
Thy bow is broken and thy pomp has fled.
Perished thy fruits of conquest, blood and lust,
With all the warriors Rameses led !

Where are the palaces of Babylon,
The "hanging gardens" and the golden tow'rs ?
With the Chaldeans' starlight wisdom, gone,
Walls, gates and glory, images and flow'rs !

And couldst not thou, O Greece, avert thy fate,
 With oracles and wealth and victory?
 Couldst not thy world-wide reign perpetuate,
 With all thy Gods and deep philosophy?

The soul that moved thee in thy conquering march,
 That spoke in poesy and art and grace,
 Is disembodied; and the mouldering arch
 And chiselled fragment mark thy burial place.

And thou, O Rome! proud mistress of the world!
 Thy armored legions spread no terror now.
 They bring no blood-bought spoils of gems impeared,
 To deck thy bosom and thy haughty brow.

Thy Coliseum's vast and vacant walls,
 Rot as an emblem of thy great decay,
 And on the ear its mournful echo falls,
 A dismal knell of thy departed sway!

O! all ye living governments and states!
 Gaze on the relics of far mightier powers!
 The hand that shattered them, uplifted waits
 The bell that ends your few remaining hours!

Away in the far distant West, I see
 An infant kingdom struggling to the birth.
 And the prophetic spirit says to me,
 "In manhood this shall govern all the earth."

O Zion! built by Saints of latter days,
 Bring forth the promised kingdom to the world!
 Upon the mountain tops "the ensign" raise,
 And spread its shining folds to all the world!

Gathered from ev'ry clime and tongue and race,
 Under that banner, righteous men shall stand,
 And the all-conquering Christ shall show his face,
 And give dominion to that faithful band.

Armored in truth and God's authority,
 Dauntless and terrible, yet full of love,
 The King shall lead them unto victory,
 And bring a vanguard from the ranks above.

No weapon formed against them shall prevail,
 No cunning plan shall prove their overthrow,
 The prince of all earth's kingdoms they assail,
 And drive his forces to the shades below.

The spirit that gives wisdom to the wise,
 From Council, Congress, Parliament, shall flee;
 Shall rest on those whom all mankind despise,
 And leave the world to human policy.

Left, in a day of storms, each bark of state
 Rotten and rudderless, whirled madly on
 Against each other on the sea of fate.
 With awful crash to depths of death go down.

But see the ship no storm can overwhelm,
 Saving the remnants of the wrecks below!
 "The Priesthood" 's written on her shining helm,
 "God's Kingdom" is inscribed upon her bow.

God's Kingdom! seen in vision by the seers!
 God's Kingdom! Clothed in justice truth and light!
 Theme of the prophet and the bard appears,
 To save the nations from chaotic night.

A perfect government for all the earth,
 Not a republic nor a monarchy,
 And yet from both all principles of worth
 Are blended in this great Theocracy.

Wielding almighty power in ev'ry land,
 The willing people bend to its supreme decrees,
 And mutual int'rest, like a golden band,
 Binds in one social compact men of all degrees.